

THE BAPTIST.

J. T. Buck Hist. Lib

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"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 30, 1901.

VOL. III, NO. 20

Mrs. A. P. Trotter and daughter, of Wino-na, are the guests of the editor and family.

Bro. S. M. Ellis seems hopeful of his work; and is planning for enlargement in mission work.

The old reliable firm of Jones Bros. & Co., are still giving their many customers splendid goods, and entire satisfaction. Call in.

We acknowledge an invitation to be present during the next commencement exercises of the University of Mississippi.

It is claimed that the capacity of nine oil wells in the Beaumont district is greater than all the other wells in the world put together.

Remember that the J. B. Walthall Saddlery Co., have a very large supply of all goods generally found in their line. Give them a trial.

Brethren J. S. Berry, Baldwyn, and W. A. McComb, Crystal Springs, were welcome visitors to this office Tuesday. They are two of our best preachers.

Any one expecting to buy an organ or piano can make it to his interest to write to THE BAPTIST, Jackson, Miss. We can give you low prices and satisfactory terms.

We had the pleasure of meeting Bro. J. I. Ballenger, of Gulfport, in our city last week. He left money for THE BAPTIST, as many are doing, and yet there is room.

We very much enjoyed a chat with Bro. C. R. Dale, of Wesson, a few days ago. He was en route to the Confederate Veterans' Reunion at Memphis.

This is the time for our schools to close. In the next two weeks our sons and daughters will have taken their degrees, and turned from the scenes of college life forever—some never to be heard of any more, and some whom everybody expected to hear from in the affairs of their country, while some whom nobody expected to hear from, the next time heard from will be at the head of some good business enterprise, others taking a leading part in educational affairs and others will be shining lights in the home circle, in the church, in the social world, in the affairs of state. For every one who takes his degree this year, we wish such a career in life as when it closes it may be said of him, or her, as it was said of David, the warrior, prophet and king: "After he had served his day and generation well, by the will of God, he fell on sleep."

Again Dr. Newman declines to go to Baylor University. We are now by him as we were by Dr. Green, when he finally decided not to go to Louisville—we are glad he did not go.

We are to have no more *undertakers* after this. The polite gentlemen who have served the public in this capacity in the past will be known as *morticians* in the future. We like the change of name; but death will be death just the same, in the days of the mortician as in those of the undertaker.

On June 5, commencement day at Georgetown College, Ky., the inauguration of Dr. B. D. Gray, president-elect, will take place. We note the fact also that A. H. Strong, D. D., President of Rochester Theological Seminary, New York, will preach the baccalaureate sermon at Georgetown College.

Dr. Jesse B. Thomas has an article in *The Watchman*, of the 23d inst., on the "Apostolate of Matthias," in which he makes some strong points against the legitimacy of Matthias' election to the vacancy caused by the death of Judas Iscariot. We have long had some such thoughts as he presents. As a fair, thoughtful article, it is well worth reading. We may at some time re-produce it in the columns of THE BAPTIST.

This week's mails have actually *deluged* us with disquisitions on the "Human Nature of Christ." After spending hours in trying to understand these productions, and failing, it has dawned upon us that possibly the discussions on this subject which have been running for sometime in THE BAPTIST may not be understood by the readers, who have paid their money for THE BAPTIST, and have a right to claim something they can understand and that will be helpful to them in their Christian living. We now have over twenty long articles. We cannot publish all of them—any (more) of them.

When Dr. Alderman, the new president of Tulane University, took charge of that institution, a few months ago, there was not a *Bible* to be found in the institution anywhere—no, not in the library. He had to go out and buy one, before he could hold chapel services. Just think of it! A great university, in the 20th century, in a Christian country, without a Bible in its possession! We bless God for men like President Alderman. He has not made attendance on chapel services compulsory, but many of the students attend. Praise the Lord for such students—they are the hope of our country.

President B. G. Lowrey made us a brief call Saturday. He is a man of business, and does not stay long. But his visits are short and sweet. The closing exercises at Blue Mountain will come off next week.

"The Constitution does follow the flag," or at least that is the opinion of the United States Supreme Court on the question. That court does find a way to change its mind sometimes, however.

Mr. Carnegie offered \$10,000,000 to Scotland for school purposes; but the newspapers propose that the offer be not accepted, as they in bonnie Scotland are able to get along without the charity of the great American iron monger. We admire their grit, but doubt their judgment.

The first series of attractions at the Gulfport Chautauqua Association will begin July 24, with an opening address by Gov. A. H. Longino at 11 a. m., followed by Hon. John Temple Graves, at 4 p. m., and Dr. C. A. Alderman, at 8:30 p. m. From day to day the visitors will be treated to similar rich things. Hotel rates from \$1.50 to \$2.00 per day; season tickets \$3.00.

Dr. R. J. Willingham, Cor. Sec. Foreign Mission Board, spent an hour with us Tuesday much to our pleasure and profit. At night he preached a very fine sermon on "Christ in the Home," in the Second Baptist Church. His two sermons at Clinton, Sunday, are spoken of as soulful and instructive. He is one of our great-hearted preachers.

We are much pleased with the strong, sensible way in which Rev. R. J. Temple, (colored) of Natchez, Miss., spoke on the subject "Among the Negroes," before the American Baptist Publication Society, in session at Springfield, Mass. The address does credit to Mississippi and especially to Mississippi Baptists. We know Bro. Temple personally, and take great pleasure in commending him as a worthy and intelligent Baptist minister.

Now we have it. A distinguished (of course) French physician has discovered that the stomach is a very unnecessary part of a human being; and that, in the course of time (he does not say how long), by the process of evolution, this unnecessary appendage will be eliminated from our bodies. It is noticeable that this distinguished gentleman still carries his around with him. If evolution does all that is assigned to it in the near future, it will have to call in help or turn off work faster, one.

The Reign of Christ Triumphant.

BY J. B. SPARROW, D. D.

TEXT: "For he must reign till he hath put all enemies under his feet." I Cor. 15:25.

Jesus Christ is the ruler of this world, and he will have dominion over it. By him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him. Since the days of righteous Abel, Christ has had a people on the earth who have been constant worshippers of him in spirit and in truth, and in a very important sense this people may be denominated his kingdom.

But, ages before his incarnation, prophets foretold of Christ's coming and his kingdom. Jacob, in pronouncing the blessing of Juda, said: "The scepter shall not depart from Juda, nor a lawgiver from between his feet, till Shiloh come." Daniel said: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Malachi said: "Behold, I will send my messenger, and he shall prepare the way before me." This prophecy was fulfilled in the coming of John the Baptist. The burden of his preaching was: "Repent ye, for the kingdom of heaven is at hand."

In the very same strain Jesus himself preached, saying: "The time is fulfilled; the kingdom of heaven is at hand. Repent ye, therefore, and believe the gospel." Thus it appears that in the days of the Caesars the God of heaven set up a kingdom, over which Christ is to reign triumphantly. Looking at this movement from a human standpoint, the prospects are not encouraging for its success. Jesus himself is born of poor parentage and reared in a despised little town, of which it was said no good thing could come out of it. His immediate followers, for the most part, were men and women of no reputation. The Jews looked for the Messiah as they do today, but Jesus did not meet their expectations; and so they rejected him, and finally became his bitter enemies. The Romans had already invaded Palestine and subjugated the Jews. They were heathen, and not at all favorable to Christianity. But enemies as were the Jews and Romans to each other, they made common cause against Jesus.

Herod and Pilate were made friends in order to crucify Christ. While the common people heard Jesus gladly, yet his personal ministry was not marked with brilliant success, considered from a human standpoint. After about three years' active ministry, his converts very little, if any, exceeded five hundred brethren.

Among his closest followers there was great slowness in accepting the paradoxical facts that his kingdom was in this world, but not of this world. When Jesus was crucified, the hope of his disciples well nigh went out.

For it was on the first of the week of his crucifixion that his popularity seemed to have reached its height. The people met him at the Mount of Olives on the day of his solemn

entry into Jerusalem, and shouted, "Hosanna! Hosanna! Blessed is he that cometh in the name of the Lord." This incident itself was in fulfillment of prophecy uttered by Zachariah five hundred and fifty years before, when he said, "Behold, thy king cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass." It was of this time, that certain Greeks said, "Sirs, we would see Jesus," and Scribes and Pharisees exclaimed, "Behold, the world has gone after him."

He even exercised his authority by overturning the tables of the money changers and driving out from the temple those that sold doves and oxen.

But soon he was betrayed by Judas Iscariot, arrested, carried before the Jewish Sanhedrin, and then to Pontius Pilate, the Roman governor, finally he was condemned and crucified and buried in Joseph's new tomb, thus fulfilling the prophecy of Isaiah, which said, "He is brought as a lamb to the slaughter and as a sheep before her shearers is dumb so he openeth not his mouth." He made his grave with the wicked and with the rich in his death. This associates him with the wicked thieves, and with the rich Joseph of Arimathea. Yet the same prophecy predicted his triumph when it said: "He shall see of the travail of his soul and shall be satisfied, by his knowledge shall my righteous servant justify many for he shall bear their iniquities." But his disciples were slow of heart to believe all that was written of him, and as yet "knew not the Scriptures that he should rise from the dead;" but said, "we trusted that it had been he who should redeem Israel." Their hope had about gone out while the body of Jesus lay in the tomb, but as Peter testifies, they were "begotten again to a lively hope by the resurrection of Jesus from the dead." Ten days after Jesus' ascension from Mt. Olivet, the Holy Spirit filled the house in which the disciples were assembled and tongues as of fire were distributed to the Apostles, and under one sermon from Peter this day three thousand souls were converted and added to the church. Only a few days afterwards Peter and John preached at Solomon's beautiful gate in the temple, and five thousand more were converted. Soon arose a great persecution in Jerusalem against the church, and the disciples were scattered abroad, every one except the Apostles, and they went everywhere preaching the word, and thus the gospel seeds were sown broadcast throughout all Judea and Samaria.

Soon churches were planted throughout Proconsular Asia. Then Paul was called over into Macedonia, and established a church at Philippi, the first in Europe. Persecutions increased, but the church, like Moses' bush, continued to burn, but was still unconsumed.

The fiat had gone forth that Jesus "must reign till he hath put all enemies under his feet," and so his great armies marshalled for the conflict have been in the field for nearly two thousand years. For a thousand years called by the historian "The Dark Ages," Christianity was driven into obscurity, but not destroyed, though imprisoned, fined, devoured by wild beasts, as entertainments for such men as Nero, flayed, drawn and

quartered, drowned, burned, killed in divers ways, yet the "blood of the saints" became the seed of the church, and to day Christianity is the dominant religion of the world. Since the Reformation of the 16th century, and particularly since the establishment of absolute religious liberty little more than a century ago in America Christianity has flourished beyond all parallel in its history. The absolute divorce of church and State, the relieving of people from taxation to support religion, and the acts of congress refusing to appropriate money for the support of religious schools have done a great deal in the direction of impressing the people that Christianity is not a man made scheme to extort money from them, but on the contrary, is the greatest benevolent institution the world ever saw.

True, Christ still has enemies, strong and persistent, but he must reign till they are all put under his feet. How long he will treat with them in mercy we cannot tell. He is long suffering and plenteous in mercy, not willing that any should perish. Soon it may be that he shall come, will come and will not tarry. It is written he will come "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe."

Men may talk of the church of the 20th century and the adaptation of its teachings and methods to the tastes of the age. But Jesus Christ is the same yesterday, to day and forever, and he must reign until he hath put all enemies under his feet, even death itself shall at last be destroyed, and the people of the most high God shall inherit the new heavens and the new earth and dwell therein forever.

To the Baptist Brotherhood.

It seems to me that there is a tendency to drift with the tide.

I don't know who it was that felt so jubilant over Dr. Palmer's address and church branch theory. I am sure their applause was very much out of place, and I am glad to say that the Convention condemned it. I don't believe the Convention would endorse the church branch theory, but we to some extent left that impression upon many. The prayer offered by Dr. Palmer for the outpouring of the Holy Spirit on our branch of the church, and, if I understand the moderator correctly, then he is no more fit to moderate over our convention than Dr. Whitsit over our seminary. I don't write this to antagonize anyone, but to speak my own conviction. Paul said to the Philippians, 1:7, 17: "I am set for the defense of the gospel."

There are some things we must defend, if we are loyal to our Master:

1. The Baptist Church alone of divine origin.

2. The Baptists alone stand for salvation by grace.

3. The Baptists alone recognize the fact that baptism is a simple ordinance of the church and not a means of grace.

4. That the Baptist alone recognize the fact the Lord's Supper is a simple ordinance given to the Church of Jesus Christ, to be celebrated by those who have complied with the prerequisites; first, faith in Jesus Christ as their Savior; second, have been baptized upon a profession of the same and have been united to the church to which Jesus gave this ordinance.

If this is offensive to any one, please answer me in the spirit of a brother, and I stand ready to defend any of the propositions.

One more thought, and I close. I frequently hear people praying for a pentecostal outpouring of the Holy Spirit and the baptism of the Holy Spirit. I wonder if they expect it. I confess I don't.

The baptism of the Holy Ghost was the fulfillment of the prophecy of Joel. Joel 2:28-32, also spoken of by John the Baptist, referring to the same. Mark 1:8.

"I indeed, have baptized you in water; but he shall baptize you in the Holy Spirit." Acts 1:5.

"For John truly baptized in water; but ye shall be baptized in the Holy Spirit not many days hence." Acts 2:16.

The Holy Spirit is a gift, it is true, but to receive the Pentecostal baptism of the Holy Ghost is a thing of the past.

Pedo Baptists pray for the baptism of the Holy Spirit. I suppose they feel the need of some kind of baptism, since they have not been baptized in water.

In conclusion, I want to say, I like Bro. J. R. G. Hewlett's piece on the Humanity and Suffering of Christ, better than any I have seen yet.

Other things I have observed, but close for this time.

Yours fraternally,

E. H. GARNER.

A Day in Our Sanctuary.

BY ONE IN THE PEW.

I like to get into my new pew early on Sunday mornings, and when I do, after a silent prayer, I sometimes fall into a train of thought. As the people come in, I wonder how many of them have prayed for a special blessing on the services, how many came as to a preceivable privilege, how many merely from habit, and how many are conscious of no special reason for coming. Or I think what a volume would be the record of the joys and sorrows, the privileges and burdens, of over five hundred members. How thrilling, how pathetic, often how tragic would be the record! What a variety of dispositions, habits, education and character are represented in the assembling congregation! What extremes of age, of environment, of social position! Verily, the earnest pastor has no light task to fit the truth to all these divergent wants and ways.

THE BAPTIST.

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Then I note the families as they file into their pews. In one pew close by, are only aged people. Not many years ago that pew was filled by the parents, two sons and a daughter. I recall the older son as a college student, and now an active business man in a neighboring State, a burden bearer in a large church and the superintendent of its Sunday School. I recall the daughter, now a successful teacher, an efficient helper in the work of her church in a distant city, and an honored leader in woman's work for culture and humanity. Thus the springs of God are in the sanctuary, but the streams flow far and wide in blessings to the world.

In another pew sits a widow and beside her a stalwart son, taller than his mother; a daughter, too, just budding into graceful womanhood. Years ago that mother, with her husband, both graduates of good schools, went out to mission work in the far West. The husband's work was cut short by a disaster in which he gave his life to save the property of others. With her small children the mother returned to the old church and the family pew. How like yesterday it seems; but years have flown, the children have grown up, have united with the church and are preparing, may we not hope, to do the work which, in the dark but all wise providence of God, their father was not permitted to do.

My mind goes in another direction and I see a group of the Lord's veterans. One of them is over three score and ten and yet erect, alert and clear-minded; "his eye is not dim nor his natural force abated." He is a deacon, as was his father, and inherits the vigor of the Vermont hills from whence they came. There is another who bravely served his country in "the great war" for freedom and the union, served his State for years in the legislature and never fails to fill his place in the house of God. He is a product of the Buckeye State.

Among the burden-bearers I see one who comes from the State born in the throes of the civil war, but tracing back his lineage to the decks of the "Mayflower." Thus does the earthly sanctuary foreshadow that great assembly "of all nations and kindreds and tongues that shall stand before the throne of God and the Lamb."

I note another, a retired minister, the son of a minister and the father of several ministers. He has filled a number of important pastorates, filled them full of able sermons and efficient pastoral visitations, defied the "dead line" by many years, and now, full of happy reminiscences, he enjoys the sanctuary and enlivens the prayer-meeting. Speaking of retired ministers, I may say that our church membership includes a number of them. They know "how to behave themselves in the house of God." They are not tired preachers. Our church is a sort of "saint's rest" to which ministers rather naturally gravitate when somewhat past sixty. We do not think of them as old men except for the tell-tale gray of their locks. If any one imagines that our retired preachers have worn out, let him ask them to supply some pastorless church.

The bell ceases to toll. The tones of the

organ break the spell of my reverie. Everybody is in place now, for at our church people seldom come late. Here the old and the young, the polished and the plain, the rich and the poor, "meet together and the Lord is the maker of them all." All are present to hear "all things that are commanded of God."

I am not certain that the anthem is one of those things. I make no violent objection to that performance, but as I never hear the words—it is probably not intended that I should—I have difficulty in making it an act of worship. Like Paul, as "I do not know the meaning of the voice, I am"—as to the anthem—"a barbarian and the anthem a barbarian to me."

Next to the sermon I place the music of the sanctuary. It should be understandable, inspiring and devotional. Its pious sentiments and harmonious tones should warm the heart, arouse the soul and lift the whole man heavenward.

"Let those refuse to sing who never knew our God." If God's people in the days of Nero could "speak to one another in psalms and hymns and spiritual songs," surely in these prosperous times we should "make melody in our hearts to the Lord."

In our church we have many who readily sing a new tune, yet I notice that when we get a chance at Ortonville or "Baterma" or "Dennis" it is wonderful how the volume of praise rises and swells. They know the new tunes but they feel the old ones.

The central point in our church is the pulpit, and the chief reason for the public service is the message from God's word borne to us by our pastor. We assemble to praise and pray but meet especially to hear the word. It is not amiss to have a pastor fresh from the schools if he is sound in the faith and strong in the force of consecrated youth, but our pastor is a man of years and experience. He did not come to us lately, nor is he likely to leave us soon. In beautiful language, with great aptness of illustration, he opens to us the sacred word. His sermons instruct and educate the saints and abound in earnest appeals to the sinners. The ability, the dignity and the sincerity of the preacher secure the reverent attention of the hearers. During the sermon all is hushed, expective, appreciative. Nor is this reverent spirit dissipated in a buzz of social greeting ere the echoes of the benediction have died upon the ear. There are kindly greetings quietly given, a word, a hand-shake, sometimes but a sunny smile; nothing to blur the spiritual lesson of the sermon or banish the serious impressions of the sanctuary.

"Blessed are they that dwell in thy house; how amiable are thy tabernacles, O Lord of Hosts!" Happy are those who love the services of God's house who meet to praise and hear to profit, who can say—

"I love thy house, I love the road
The church adorned with grace
Stands like a palace built for God
To show his milder face."

—Standard.

Seguin, Texas.

DEAR BRO. BAILEY:

I am sorely disappointed that I did not get to attend the Convention at New Orleans. I had my heart set on going. I had arranged in my mind to go up to Goodman after the Convention, and to stop over with you on my return. But alas! God had ordered it otherwise. Just two days before I should have started, I was taken ill, and have not fully recovered yet. My Brother and I had planned a nice trip to our old childhood home. I now think I shall visit my old home and my brother James in July, and if possible take in the Mississippi Convention. When and where does it convene? As I grow older, I become more interested in the people and the Baptist cause in my native State. And in order that I may keep myself the better prepared, I would like for you to send me your paper. Send it on and when I learn the price will forward the cash.

Kindest regards to Gov. Longino. Don't know whether he will remember me or not. I am doing fairly well. Am still in my old pastorate.

With the exception of about 18 months of health, I have served the Seguin Baptist church as pastor for 23 years. I sometimes think I ought to move out and get into a different atmosphere spiritually. Texas is indeed a great State, and the Baptists are a great people here. And yet I sometimes have a longing for the "flesh pots" in my old native State. I must come over to see you all soon.

May God bless and prosper you in your adventure upon the great field of Religious Journalism, as he has so signally blessed you in the pastorate. Hoping to hear from you soon, I am still your affectionate class mate of a quarter of a century ago.

T. J. DODSON.

Some Queer Discussions.

BRO. EDITOR:

Some of us are getting a little tired of so much disputing through our State paper, over questions of no profit, and that do not edify. It seems some of our theological brethren imagine they have discovered some things about our Christ that staggered the understanding of an inspired apostle who said great is the mystery of godliness God manifest in the flesh. It appears to me some brethren waste some precious time and talent trying to develop some of the hidden things of God that in all probability angels do not understand. Instead would it not be wiser and better to use our best efforts to teach and impress what is clearly revealed, and would help our readers to a higher and better life. All this ado about whether divinity suffered, and the kind of nature Jesus inherited and whether he possessed one or more personalities is unnecessary and unedifying, as I see it. The Jesus died for us; that his death satisfied divine justice, and that every penitent sinner will find pardon, justification and eternal life in him, is the all absorbing question for preachers—yes, all Christians.

Again Brother Editor to use the stratagem in a discussion of religious subjects that is



EX-GOVERNOR J. P. EAGLE of Arkansas.

Ex Governor James P. Eagle, of Arkansas.

Born in Maury county, Tenn., in 1837. Emigrated to Arkansas in 1839, with his father, James Eagle.

He grew up on the farm, doing all sorts of farm labor. Had limited educational advantages, which he supplemented in after years by attending schools in Arkansas, and later in Mississippi College. Entered the Confederate army in 1861, as a private soldier. Was soon promoted to Lieutenant, then to Captain, later to Major, and in April, 1865, was appointed Lieut. Colonel of a regiment formed by the consolidation of Reynolds Arkansas Brigade, composed of seven regiments.

Was in battles of Chancellorsville, I. T. Elk-horn, A. K. Richmond, Ky., Murfreesboro, Tenn., Jackson, Miss., Chickasaw, Re-saca, New Hope, Kenesaw Mountain, Chattanooga, Peachtree Creek and Moore's Hill, Ga., Franklin's two days battle in front of Nashville and Sugar Creek, Tenn., Bentonville, N. C., and many smaller engagements. Commanded his brigade, one of eight, under Gen. Walhall, covering Hood's retreat from Tennessee. Once severely wounded, once in prison, confined in Camp Chase and Fort Delaware. Surrendered at James'own, N. C., at close of the war.

On returning home in 1865, he went to work on the farm, and for many years did labor with his own hands. He is the owner and operator of a fine planting interest. In 1872, was elected to the legislature. Was in the extra session of 1874, again a member in 1877, and in 1880 was a member and speaker of the House. In 1874, took an active part in the Baxter-Brooks war, a contest for the governorship. Was one of three commissioners elected by the legislature to adjust the expenses of that war. Was a member of the convention of 1874, which framed the present State Constitution. In 1884 was the Democratic nominee for Governor, was elected and inaugurated. He was elected to a second term by the largest vote cast in the State for any office.

Retired

from office January, 1893. His administration was accepted by all parties as upright and strictly in keeping with the law and the constitution. He was ordained to the ministry in the early seventies. He has presided over the Baptist State Convention for nearly twenty years. Several times elected vice-president of the Southern Baptist Convention. As a minister his labors have largely been confined to the hedges and highways and poor churches, for which he has preferred to receive no remuneration. In 1882 he was married to Miss Mary K. Olmham, of Richmond, Ky., who is a lady of education and great intellectual and moral force. She has been quite a factor in her husband's political and church career. During his incumbency as governor he preached to all country churches without remuneration. During his administration many entertainments were given at the mansion, but no wife was ever served. Being born in poverty and inured to hard manual toil, he developed into one of the finest characters among us. He is to-day one of the most prominent Baptists in the South. He is now 64 years of age. His wife is one of the most intelligent women in the South.

An Endorsement.

I have just read the article in THE BAPTIST of May 16th, on Higher Education, and wish to endorse what is here written, especially in regard to the boys fooling their time away with games that are to do no good to any body in after years, and I can see none at the present time. Boys talk and think more of a base ball game than all the studies they have. I hope our Professors will see the way clear to put a stop to so much of it, and yet the most of our school men think this a good thing, it gives the boys a rest from their studies. My observation is, they have too much rest.

Respectfully,
B. T. LEWIS,
Richland, La.

DOUBLE PRINT

employed in a political campaign, or by lawyers pleading before a common court simply to defeat, is sacrilegion. I could ask some questions from the Scriptures in connection with the subjects under discussion that might give the young brethren something more to write about, but as it is easier to ask questions than answer them and as I am not in the fight and don't want to be, I decline.

D. L. WILSON.

Kosciusko, Miss.

More than One Hundred and Fifty Added to the Baptist Church.

The meeting still continues with great interest, and Pastor Barton will baptize one hundred more candidates. This is a great church and one of the most liberal we ever held a meeting with. They gave us more than \$600, also made the pastor a present of \$165 and gave \$125 for the education of the cottage work of Baylor College. The meetings continue and we still expect great things at the hands of the Lord. The policy of this people is how much can we do for the Lord and his servants.

We are being entertained in the home of Brother J. A. Walker one of the best lay workers in Texas. Every girl in his class was saved. He is a millionaire of the right stripe—like Tom Adams of Mississippi, he is quiet in his way, but he is a deep thinker. His gift to the meeting was \$100.00. His wife is a lovely Christian woman who always takes care of the preacher and both of these folks with their little daughter Mary, are devout church workers and Sunday-school laborers. God is blessing Texas as never before and his people are coming to the front.

The day will soon be here when Texas will give larger amounts to the cause than any other State in the union. Dr. J. B. Gambrell is vigorous and doing the best work of his life and Dr. B. H. Carroll is a mighty man of God. I have another fine boy at my house, we now have four children, one borne in dear old Mississippi and the other three are natural born Texans.

SIDNEY J. WILLIAMS.

Dedicatory Exercises.

Jerusalem Church, Ludlow, Miss., on first Lord's Day, May 5, 1901.

The day was bright and by 10 o'clock a. m., a very large concourse of people assembled at the new house of worship to witness the exercises of the day.

The exercises opened at 10 a. m.

A voluntary was sweetly rendered by the choir—"Christ arose."

1. Scripture Reading by Elder T. G. Ward, pastor.

2. Opening Prayer, by Elder George Nutt.

3. A Historical Sketch, of the church, which was organized the first Sunday in July 1838, upon nine members—by Dr. J. N. Denson.

4. Dedicatory Sermon, by Dr. J. A. Hackett, of Meridian.

5. Dedicatory Prayer, by Dr. T. E. Morris.

6. Declaration, by the pastor, T. G. Ward, that this house is now duly set apart for the worship of the God and Father of our Lord and Savior, Jesus Christ. Amen.

The Historical Sketch, read by Dr. Denson, recited many interesting incidents of the church's past history, commencing from her organization in 1838, to the present time. It also alluded to the necessities that made it proper for the church to remove from former site, at the cemetery, a spot that was hallowed in the hearts of all, for its many sacred memories, to the village near by—Ludlow.

At 11 o'clock, the opening hymn, "Abide With Me," was sung in a manner inspired by joyful hearts.

The dedicatory sermon was now preached from Eph.—Theme "The Ideal Church, and our duty towards it."

Bro. Hackett's was a masterly presentation, characteristic of the man, and when he had concluded, all seemed to feel in their hearts "It is good to be here."

It was here that Bro. Hackett came from the Methodists to the Baptists.

It was here he commenced to exercise in public. He had been her pastor. Here he had endeared himself to the hearts of the Fathers, and to their children and grand children, and hence it was most befitting that Dr. Hackett should preach this sermon, which he did in such a masterful manner.

The Dedicatory Prayer was offered by Dr. T. E. Morris, another of her former pastors, and another beloved of the Fathers.

At the conclusion Thank Offering was taken.

Dinner was now served on the grounds, which was bountiful to have fed another such crowd, of the kind and variety that the Ludlow ladies know so well how to prepare.

Dr. T. E. Morris preached at the 2 o'clock hour, and Dr. Hackett again at 7:30 p. m.

May God's blessings rest upon that day's labors.

J. N. DENSON.

Preacher's Wife.

Wife stays alone most of the time. She and four little children keep house and the place, while husband is away eating good things and trying, as Bro. Gambrell says, "to fill 'pintments.'" The hardest work connected with the ministry is leaving the good woman and little ones alone so much. Be gone a week and the babies have forgotten me. It makes me feel sad. While it's hard on the preacher it's harder still on the wife to stay day and night alone, wash the same knives and forks three times a day, attend to the children, sit up with them when they are sick, and spend sleepless nights for fear they may get sick—she preaches the gospel by staying at home. "Many a flower, of the rarest hue, is born to blush unseen." This has special reference to preachers' wives.

There is danger of imposing on a good natured wife, even when the husband does not intend it. At an association once, a brother arose in the devotional part of the meeting and very solemnly remarked: "Brethren, I'm here to-day under a heavy cross. When I was ready to start this morning, wife told me that the meal was out. Don't you think that the devil tempted me to go back and go to mill. But I said, get thee behind me Satan, and I got on my horse and came right on."

Now, this was a good brother, but he was totally mistaken as to who was bearing the cross. He was at an old-fashioned association where there were all manner of nice things to eat. His wife was at home without bread. The wife was cross-bearing. The husband was getting fat.

May God richly reward these good women who have shut themselves up at home that good may be done.

I am now trying to arrange to stay with the family more, and hope God will approve of the plan.

ORTHODOX CORNER

Follow Me.

As I have never written you anything, I thought I would "drop you a few lines" on a thought that has recently been made very prominent in my mind—that of following Jesus. The Lord said unto the disciples when he was choosing them, "Follow Me." Now, while we are applying so many other of his teachings to his then present disciples, to ourselves, we must not push off from our minds this teaching. It appears to me that the Lord meant for us always to choose the course that he chose—both in thought and in deed. Of course, I may not have space to speak of the thoughts of Jesus; but I shall like to refer briefly to his course in deed. First, he went about doing good unto humanity and shunning the appearance of evil to the extent of not participating in it. Do all Christians try to do this? Now, again, and lastly, Jesus Christ was a missionary in deed and in truth, having in mind no less than the salvation of the whole world. Have all Christians this instinct of soul and energy of life? Brother, sister, let us follow more closely the footsteps of Jesus.

J. W. FIELD.

Scobey, Miss.

District Meeting.

The next district meeting of the Yazoo Baptist Association will be held with Bethel Yazoo (Old Black Jack) church, commencing on Friday before the fifth Sunday in June, at 10 o'clock a. m., and continuing over Sunday. We wish a large attendance. Those coming by rail will please drop me a card and they will be promptly met. Come one, come all.

B. F. MILLER, Pastor,
Chairman Executive Committee.

Last August, nine months ago, Pastor Yarbrough assisted Pastor Johnson in a meeting at Steen's Creek, in which there were ten accessions. Last week one of our exchanges contained the following notice of that meeting: "Ten have been added to the fellowship of the Steen's Creek church, Mississippi, in a meeting in which Elder W. F. Yarbrough assisted Pastor Johnson." There were, also, two other items in the same column just as fresh.

The Western Recorder called Dr. Hawthorn's attention to some oversights in his great Convention speech, which speech was delivered from a carefully prepared manuscript. Like a great man, it is great, notwithstanding its faults, however.

The Tongue.

BY REV. W. J. HARVEY.
(The blind man.)

The tongue is a treacherous world of iniquity. James 3:6. This subject, though old, is rather a delicate one to discuss and must be approached with caution, for we all have tongues. The tongue is located in the head, up where it can make itself seen, heard and felt, and without stopping to consult or think, it rattles off. It is nicely balanced and works with great ease. It is badly depraved, very apparent, and at times it seems totally depraved. This, we will question. Small as it is, it cannot be moved by any human process. Wild, vicious animals like the lion, and birds like the eagle, may be domesticated, but a tongue tamer have not yet seen. If some Yankee would invent a patent for such business his fortune would be made.

To master the tongue it requires a great deal of grace. By the help of God we can bring our tongues into subjection. He who can point to his own tongue and say, I have mastered my tongue by the help of grace, he deserves praise, for this few of us do. Oh, how much trouble this fiery, factions, little member gives us. It is so well balanced that it tips and wags and goes off at the slightest breeze of thought. Like a skittish horse, or an untrained dog, it bounds first one way and then another without a moment's warning. Behold, also the ships which, though they be great and redriven of fierce winds, yet they are turned about with a very small helm.

We are creatures of impulse, first in speech, when the word is uttered we are submitted to it just as the ship is driven by the fierce wind that catches its sails. The trouble is we talk too much nearly all of us. Nine-tenths of our church troubles, and all other kinds of troubles, grow out of the improper use of the tongue. How important it is at times to keep the mouth shut. No trouble can be settled so long as every body, nor so long as a few persons insist on talking. If an inquest were held over the dead churches of this country, by a competent jury, in most cases the verdict would be, killed by a quarrel brought on by an over dose of street gossip. My young friends, and old ones also, watch your tongues with an eagle's eye, and weigh your words before speaking.

If any man offend not in word, the same is a perfect man, and also is able to bridle his whole body, so James writes in his gospel of common sense. Read the third chapter. Study every word of it to the eighteenth verse and see what profit will come to you. How needful that we breathe almost instantly the prayer of David: "Set a watch, Oh Lord, before my mouth. Keep the door of my lips."

Divinity Did Not Suffer.

I have been a constant reader of THE BAPTIST ever since the first copy. I never have felt that I could write any thing that would be of interest to its many readers. But I noticed a paragraph in Bro. Hewlett's

article on the Humanity of Christ, that has prompted me to say a few words. It reads thus: If the divinity took its departure at the hour of crucifixion, then Christ, as man, and not God-man, paid the penalty.

Now, if I understand Bro. Hewlett, he takes the position that God or the divine nature of Christ, which was God, suffered and died on the cross. I take the position that there is but one person in the Godhead so far as the personality. That there is three in office only, God the Father, God the Son, God the Holy Spirit, making three in the office work of God.

I do not believe that divinity ever suffered at any time during the time it dwelt among men in the flesh, nor did it suffer when Humanity was crucified. But that God stepped out and acted as a High Priest and offered up the son or human nature, without spot or blemish, for the sins of the world.

If not, why did the son cry out on the cross, "My God! My God! why hast thou forsaken me?"

Will Bro. Hewlett explain why?

The same God that officiated as high priest and made the offering of the Humanity for the sins of the world, also raised that Humanity from the tomb.

Yours for the truth,

B. F. ROPER.

I am just back from the great Baptist Convention, held in the city on the border land of the United States. The lady, where I stayed, said: "I never knew Baptists before. They are certainly a nice people, and on Sunday she heard Dr. Mullins of the Seminary preach, and when she returned from preaching she further remarked: "I thought Dr. Palmer was the only man who could preach, but I must confess that I heard something today that surpasses anything I have ever heard in the way of preaching."

Then she asked me to tell her something about Baptists, as to their history and doctrine.

I readily informed her that we dated back to John the Baptist and in all of these years there have been some of us on earth.

We believe in salvation by grace. The Bible, the only guide book, and Christ the only law-giver in religious matters. Going under the water is Baptism, and none but the saved should be put under. The infant does not know the symbols and hence we do not baptize them. Each flock is independent and every preacher is a Bishop. We believe in complete separation of church and State, and soul liberty is a trophy that belongs to Baptists.

Well, she said: "You have not got many members have you?" We have in the United States 4,154,421 members that have been counted, and thousands and thousands way back in the country who have never been counted, and are not in this number named.

Then for further information I told her we have nine Theological Seminaries and no end now to the colleges for girls and boys. Yes we are a great people. "Do you examine your preacher before you let them preach?"

Yes, as to their Christian experience and call to preach.

"Don't you require your minister to have

a certain amount of learning before they can preach?" No madam. If the church of which he is member believes him to be called of God to preach, they send him out. We believe in education and believe that education sanctified by the grace of God is of great help in the ministry, but we have thousands of ministers away back from towns and railroads who know very little as to books, but they know God and God knows them, and with their open Bible they are going telling the story of Jesus and his love. It would be wrong not to let those men of God preach. Don't they break up the grammar as they preach?" "Yes, but they break sinner's hearts too while they are breaking grammar."

"Would you all let a man preach who could not read?" I cannot tell what some churches would do in this, as we are independent, and each church does business for herself, but if I were satisfied that God called a man to preach—though he could not read—I would lay hands on him. "What could he preach?" Let him preach his experience. The workings of grace in his own heart. After all, some who are fairly educated preach their experience most of the time.

Then for further information I referred her to Bro. J. R. Fairish's prayer at the Young People's meeting.

I am glad I attended that great Baptist gathering. It did me good in body and Spirit.

Found the wife and children well. Brought wife a shirt-waist and the children all a New Testament.

ORTHODOX CORNER.

Revival News.

That faithful band of workers constituting the working force of the Holly Springs Church merit the praise and encouragement of all our people. They held on to the Baptist cause through dark days and trying times. And through their heroic efforts the lost ground is being regained. Two or three men have helped those women.

Their present pastor, Bro. Jeff A. Rogers, has the confidence of all the town; and he is unfolding to the people *Biblical teachings* on the way of salvation, and offering these things constantly; (saving mercy, the washing of regeneration, the renewing of the Holy Spirit, justification by grace, hope of eternal life—abundantly through Jesus Christ our Savior), "that they which believe in God might be careful to maintain good works." (Titus 3:5-8).

Our meeting at Holly Springs continued about a week. It was easy for us to fall in with the pastor's plans. There were twelve accessions I believe. An interesting item was the coming forward of one young lady asking for membership, and she was not received for the reason she did not know Jesus Christ as her Savior and Lord. Her motive for coming was known to be wrong. Nearly all discords and failures in maintaining an orderly gospel church could be avoided by carefully guarding the door of the church against the unregenerate. I call to mind a popular minister's confession made some months ago; he said he had baptized people knowing at the time they were not saved.

Pastors are more blame worthy than

churches for wide-open doors to all comers. You may say pastors and churches cannot decide correctly in every case as to the genuineness of conversion. But surely they should be honest and consistent in rejecting such applicants as they believe to be unconverted. If there is no satisfactory evidence of repentance toward God and faith in the Savior how can a church violate one of its fundamentals—regeneration essential to baptism—in admitting people to the church who bring no proof of personal faith in Christ.

From Holly Springs we went in response to a telegram to aid Bro. J. N. Hartley in a meeting at Paragould, Ark.

This is one of the progressive towns of that advancing State. It was a great pleasure to join in the Lord's work with old and tried friends, Brethren Hartley and Parish, and their families. The Lord gave us a good meeting; and the people treated us well. The meeting continued a little over one week. Bro. Geo. C. Garrett, the well known gospel singer, conducted the singing at Holly Springs, and Prof. B. H. Parish sang for us at Paragould. We have six meetings arranged for the near future.

Our inability to go with the messengers to the great New Orleans Convention was a grief to us.

E. B. MILLER

West Point, Miss., May 18, 1901.

A subscriber, Avanelle wants to know, "Is a Baptist justifiable in giving money to aid the Methodist cause." As an answer to this question see Matt. 1:2.

Bro. B. V. White, Increase Miss., asks the following questions: viz.—

(1) "Who has the authority to give credentials to a preacher, and how?" Your question resolves itself into this, — Whence comes the ordaining power. The first thing of this kind comes up in the case of Matthias, who was to take the place of Judas. Sec. Acts, 1:24-26. It appears that God chose Matthias and then the eleven elected him; So that he might be numbered with the 11. If we regard the eleven here as the church (they were the church as it then existed), it follows, that the church elects a brother, whom God has chosen, to the ministry.

The command, to ordain Barnabas and Saul was given to "certain prophets and teachers," whose names occur in Acts, 13:1-2; who laid their hands on them and sent them away, for the purpose, of course of doing the work of the gospel ministry. The laying on of their hands was done by those who seem to have been ministers, but it was doubtless done with the concurrence of the church at Antioch.

It appears, that the hands of "the presbytery" was laid on Timothy. See 1 Tim. 4:14. We can hardly think, that the presbytery was self-appointed. We read of no such power and authority being given to men, except to Titus, (1:4) and this was done, that "he might set in order the things that are wanting." If thing had already been in order no doubt the ordaining would have been by the church through a presbytery.

Hence we conclude the power to ordain is invested in the church, the act of ordaining

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may be delegated to a presbytery, whose acts are approved by the church.

(2) "Who has the authority to receive the credentials of a minister?" Manifestly the church to which the brother may belong. The credentials were given to him, upon the condition, that he was "sound in the faith" should he become unsound the church must recall his credentials so as not to be a party to his heresy.

This is to be done as the church does other things, by church action.

(3) "Can it be, that a Christian will not forgive his penitent brother?"

If a brother has intelligent conceptions of the whole situation, he will forgive.

I presume, that it is possible for a Christian to err in this thing, as he does in other things.

Then maybe blinding circumstances, which prevent a brother, for a time, from doing his duty in this respect, but if he submits himself to the guidance of the Holy Spirit he will come to it after awhile. The scriptural declaration, "But if you forgive not men their trespasses neither will your heavenly Father forgive your trespasses," implies we may not. In the wake of such remissness of duty, it follows that our Father will not forgive us.

(4) "Did the Savior or the Apostles teach by precept or example, that we should forgive before the offender asks for forgiveness?" Yes, by example—"Then said Jesus forgive them: for they know not what they do." Luke 23:34.

The mattered Stephen said, "Lord lay not this sin to their charge," acts, 7:60. In neither case did the offenders ask forgiveness, and yet the Master and Stephen certainly granted it so far as they were concerned.

From Dayton, Tenn.

The evangelist, Frank Wells, formerly chaplain First Tennessee Regiment, just from Palestine, where he spent one year studying the Bible, is here holding a revival in the Presbyterian church. The Methodists, Cumberland and Old School Presbyterians and Baptists are all heartily engaged in the meeting. The Baptists have a house of worship almost completed, but no pastor; all other churches are stronger than the Baptists. The saloon and sin and the devil are very bold in Dayton. Mr. Wells is thoroughly posted on the liquor traffic, and lays a strong emphasis on liquor saloons and all manner of sin. He is clear in teaching the Bible and is fearless in the work. The pastors of all the churches are aiding him in the work. I wish such meetings could be held by Bro. Wells in Mississippi. He has traveled very extensively all over the world, and is very familiar with the Bible, and is certainly one of the most gifted men I have ever heard. The meeting continues till next Sunday night, after which time Mr. Wells will go to Memphis, Tenn., his home.

DAN M. STONE.

Gulfport Chautauqua, Well.

We are finishing one of the finest artesian wells in the State, 75 to 100 gallons per minute with 70 ft. elevation. Fine mineral properties. The Lord be praised.

L. E. HALL.

Books.

THE SABBATH DAY OR THE LORD'S DAY, WHICH? By Francis Hope; 12mo, 28 pages. Price 5 cents. American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

The author of this fresh little book was trained in the doctrines of the Seventh Day Adventists, and knows precisely how to meet the fallacies of their reasoning. He treats the question under two general heads: 1. Underlying Principle; and, 2. The Resurrection. The book is well worth a careful reading.

THE ELDER FROM EPHESUS. By Prof. D. G. Porter; 12mo, 30 pages. Price 5 cents. American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

This booklet will not fail to interest and help the careful reader.

BELLS OF HEAVEN.—A choice collection of Hymns and Tunes "new and old" arranged in ten departments for use in Sunday Schools, young peoples' societies, revivals, prayer services, missionary meetings, home circle, and school room, together with a carefully prepared history of hymns, with a prelude on hymnology and Christianity by Geo. C. Lammor, D.D., LL.D. Rev. John C. F. Kyger, Waco, Texas, is both editor and publisher.

We know no book but this which is adapted to all the departments of Christian work. It contains 340 pages, well bound in board covers, and sells for forty cents per copy, prepaid; 12 copies, not prepaid, \$4.00, 100 copies, not prepaid, \$30.00. It is a fine book, as its rapid sales attest. For information, address the author, Waco, Texas.

SALVATION MELODIES.—Is another song book published by the same house, and bound in a very substantial manila cover, and also in a board. The manila sells for \$2.00 per dozen, not post paid; and the board for \$2.80 per dozen, not post paid. This is a really good book of 126 select songs, set to music. Write Rev. John C. F. Kyger, Waco, Texas.

Footsteps of a God.

Rev. Dr. Talmage tells this story of his travels:

"An Arab guide was leading a French infidel across a desert, and ever and anon the Arab guide would get down in the sand and pray to the Lord. It disgusted the French infidel, and, after awhile, as the Arab got up from one of his prayers, the infidel said:

"How do you know there is any God?" and the Arab guide said:

"How do I know that a man and camel passed along by our tent last night? I know it by the footprints in the sand. And you want to know how I know there is any God? Look at that sunset! Is that the footstep of a man?"

"And by a similar process you and I have come to understand that this is the footstep of a God."

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Will a Man rob God.

There can be but one answer—Yes. In the days of Malachi, men robbed God; and, as men did then, so do they now. It is a serious charge, but with all that, one to which most of us must enter the plea of guilty. Guilty of having robbed the God of heaven and earth, the Creator of all things therein—what a crime for mortals to be guilty of!

In Malachi's day, the people were greatly surprised, evidently when God, through his servant, the prophet, brought them face to face with the charge of high-handed robbery. It had been running on so long, that it seemed to be the right thing to do, their conscience having ceased to annoy them; and they wanted to know wherein they were guilty. The reply must have fallen upon them like a clap of thunder from a clear sky.—*In Tithes and Offerings.*

The race is more than two thousand years older now than then, and yet we find ourselves involved in the same condemnation, only ours is much greater, because of our greater light. With shamefacedness we must confess it, ours has been a course of robbery, both regular and systematic, as though we were in the world for the sole purpose of plundering the treasury of our Lord. So steeped in our sin have we become, that all the appeals and protests of our God fall unheeded at our feet. If at times we are aroused on the subject, it is only to dole out to him a more pittance, or as it sometimes happens to pour out the vials of wrath upon the head of him who would disturb us, and arrest us in our course of greed and gain.

In the olden time, when the world was younger than now, God required of his people a tenth of all their increase of herd and field, to be given regularly unto him, for use as he might direct; and he, who, for any cause whatsoever, did it not, holding back a part of this tenth, the Lord's money, and used it for himself, was guilty of having robbed God. The rich and the poor alike had to tithe all their income with the strictest fidelity.

Assuming that men could not think of doing less under the reign of "grace," than when under the "law," the New Testament does not say how much, in figures, we shall give, it rather tells us *how* we shall give that which has already been fixed as the measure of our giving—regularly and often, or "on the first day of the week"; proportionately, "as you are prospered"; and cheerfully for God loves a cheerful giver. The man who does not do this, is robbing God every day.

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May, 30

GOD'S TEMPLE.

God's Temple is the Universe, not made With hands. Its pillars are the lofty trees; Its lamps the sun and Stars; and every breeze Bears incense. Lo, its organs, ever played By wandering winds, stand in the cooling shade Of forests or upon the sounding sea's Rock shore. There doth the wearied soul that flees From trouble find the gracious God arrayed In glory. Ye who long for peace and rest Go seek the Lord at morn, or noon day's calm; Yea, go at evening-time, when from the west The sinking sun's gold splendor falls like balm Upon the earth, and waking from their blest Repose, the wandering stars chant Natures psalm.

Twenty-Five New Missionaries.

We wish to call special attention to two resolutions passed at the recent session of the Southern Baptist Convention, in New Orleans, in reference to our Foreign Mission work. The emphasis was laid not on the need of money, but more men and women for the work. The first resolution called on our people to pray to God to raise up workers for this great cause. The second resolution instructed the Board in Richmond to endeavor to send out twenty five new missionaries this year, trusting God to give them to us, and our brethren to support them. We heartily approve of this advance in our work. Our cause in foreign lands has been greatly blessed. Our workers are earnestly calling for reinforcements. In the home land we are being prospered. Let us honor God by sending the glad news of his love to the millions who are dying in sin. We hope that our pastors and churches will have part in the enlargement, and we also earnestly hope that some of these new workers for this glorious cause will come from our beloved State.

Pastor Warborough gave his people a strong, well-prepared sermon last Lord's day on the conversion of Saul of Tarsus. At this service letters of dismission were granted to thirty-nine members of the First Baptist Church to go into the organization of the Second Church next Sunday. Pastor Price and Pastor Warborough are conducting a meeting of days at the Second Church. The prospects are good, and we trust the cause will be much strengthened in West Jackson. The Second Church will be dedicated next Sunday evening at 8 o'clock. Dr. T. S. Potts, of Memphis, preaching the sermon. He is to preach the commencement sermon before Belhaven College at 11 a. m. Sunday.

We saw quite a number of old Confederate soldiers in Jackson on their way to the reunion in Memphis. As we looked upon these battle-scarred veterans, who carried the destiny of the Confederacy on the point of their bayonets for four long years, we felt a strange feeling creep over our being and felt like throwing up our hat and shouting, hurrah! for the remnant of the grandest soldiery the world ever saw. Many of these will meet the comrades of other days for the last time on earth, saying good bye to meet here no more. Wonder if all these old soldiers will be able to give the *counter-sign* when they reach the eternal camping grounds above? We could wish that it might be so.

1901

THE BAPTIST.

The Inspiration of Union in Effort.

I saw a number of railroad laborers doing some heavy work. There were immense sills to be lifted, and their weight required the united strength of the entire gang. I watched their hard muscles contract and the sinews on their hands and arms stand out above the surface like knotted grape vines, and their knees fairly tremble as in obedience to the word, they all, all, all lifted the huge timbers to their places. If three or two or one failed at the crucial moment, there would have been failures in the work, and possibly trouble or calamity. But as they wrought together, each relying on, not only his own strength, but on that of the others they did their work nobly.

With only the unseen Helper by our side, the command rings out clear as clarion note, "with thy might," but especially ought we to feel the force of this command when there are others who are lifting with us. We feel the thrill of their presence, the joy of their sympathy, the union of their effort, and what seemed almost impossible has become a reality.

The time is now to lay out our strength in behalf of our State mission work.

Pastors are praying and getting their sermons ready in this behalf. The people are talking, and planning their gifts, and praying. Throughout our state the minds of our membership are centering for a final united effort to meet all our demands in full.

Brother, sister, get in line, be ready. One like unto the Son of God is walking in the midst of the golden candlesticks, and his words are "what thy hands findeth to do, do with thy might."

A. V. ROWE.

A Move.

I move that the discussion between Brethren Schilling, Gregory, Sample and Lawrence be adjourned from the columns of THE BAPTIST *sine die*.

I would suggest that these brethren appoint a time and place where they can meet and have a full and free discussion of this most intricate subject to their own satisfaction.

"Tange" and "Scute."

A newspaper reporter once went out to a Hardshell Association for the purpose of reporting the proceedings of the body. The members spent all the time discussing "The Godhead, Election, Chosen, Foreordination, Foreknow and Foreknowledge, and where the devil was during the flood." The reporter, having spent two days with them, returned and stated that he could not get hold of anything to report. The best he knew, the body was trying to "tange" the intangible and "scute" the inscrutable.

Dr. Broadus said he did not know whether the Divinity suffered or not. He was little inclined to the opinion that it did not. However, he said, it was best not to have over two sermons on that subject.

This is an age of wide speculation, and Theology is not excepted. When I was a boy I kept school in several communities, and thought I had to give an answer to every question. I could almost teach the round theory, and the flat theory, too. I was very much concerned about my scholarship, but when I learned that I did not have any scholarship to look after, I went to doing the neighborhood good.

I met a good brother at the Convention who had gone to seed on the origin of the devil. His theory was that the devil was as old as God. I told him the most I knew about Satan was, he bothered me a great deal in my business. There is no need in chewing a dry bone, when the Bible is full of good beefsteak. "Harken unto me, and eat that which is good, and let your soul delight itself in fatness."

Therefore, I move that Brethren Lawrence and Gregory quit trying to "tange" the intangible and "scute" the inscrutable, and give us something that shall be helpful to the soul.

ORTHODOX CORNER.

"I would have you know that Achaia was ready."

Such was the happy note that filled Paul's heart with its rich melody in the midst of a great campaign, in which he led the re-

deemed of our Lord. Achaia ready! Ah! what was it that this beloved Philippian church was not ready to do? How lovingly his record of them, "Ye sent once and again," until he could say to them, "I am full." There are duplicates of this good church all over our State; ready churches, their sympathy and interest in our Lord's work always flowing. Like the flow of the water at the faucet, or like the electricity waiting at the button. Turn the faucet, touch the button, here the flow of sparkling water, there the beautiful light. Among these ready churches is Oxford, where it was my privilege on yesterday to present the cause of State missions and to rejoice in the ready response. In a few minutes these men and women of God laid before their Master their gift of near \$130, "an odour of sweet smell, a sacrifice well pleasing to the Lord." The campaign is on; will you not, brother, sister, be ready yourself, and may this same spirit of readiness for our Lord's work characterize all our churches, and in the next few weeks tell mightily in the cause of State missions.

A. V. ROWE.

Surely there are, at least, as many as ten churches in the State that can give \$200 to State missions; surely there are twenty more that can give \$150; then there are, certainly, fifty more that can give \$100; to be sure there are then one hundred more that can give \$50; after this it is equally certain that there are five hundred more that could give \$25, and not half try; then there are five hundred more left that can give as much as \$5 or \$10 each. O, if we could only cease robbing God, it would be easy enough to honor Him with even greater sums than the above!

Let our motto be: A contribution from every member; a contribution from every member, according to his (or her) ability; a contribution from every member, according to his (or her) ability, cheerfully. This would cause such rejoicing, in the presence of the angels of God, as was only equaled when we were led unto repentance. It is worth trying, anyhow.

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Our stock of White Goods is certainly the most attractive every shown in Jackson.

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We have the imported Organdies, full 70 in. wide at 30, 50, 60, 75 and 90 cents a yard.

Write to Cincinnati Bell Foundry Co., Cincinnati

Our Sunday Schools.

The International System of Uniform Lessons.

ITS HISTORY AND ADVANTAGES.

BY A. F. SCHAUFFELER, D. D.

Seven years ago I wrote an article on this subject. Since that time, however, many new teachers and officers have come to the front who know little about the origin and growth of this system of Sunday-school lessons. Careful calculation shows that on an average the teaching force in Sunday-schools renews itself about once in four years. No teacher changes in that time but that on the whole this is about the average teaching life of the teacher, for while many teach for a much longer term of years, many others teach for even less than that time.

At all events, there are now few teaching in our schools who were at work in them before this present Lesson System was adopted, and they naturally do not know how the System came to be adopted, and what the evils were from which this system delivered the Sunday-school world. For the sake of this large army of workers, it is well worth the while to go back and see the genesis of that lesson system which now so largely prevails, for it is estimated that no less than twenty millions of people are now regularly studying this of lessons.

Many times the question is asked whether it would not be well to abandon this system, and adopt another. This question is put in good faith, for the difficulties of our present system are felt keenly by some, and they hope that by a change they may better themselves.

These persons always ask about one system that has come into notice, for in reality there is only one competing system. That this system has some good points none will deny, but on the whole it seems to me that it cannot successfully rival that which the International Committee places before the Sunday-school world. Its disadvantages are more than those of the present system, and to fly from evils that we know to others that we know not is never the policy of the wise.

Consider for a little the state of affairs in 1874 before the International System was adopted. At that time there were many kinds of "Question Book" in the market, and different schools had different lessons. There was no uniformity of any kind. Indeed, the variety of lessons was so great, that in many schools there were two or three different lessons studied on the same day, and often as many different lessons as there were classes. One class was in the Gospels, another in Genesis, and yet another in Romans. Persons in the same family, but in different classes in school, studied different parts of the Word. Thus there was no sympathy in their study, and no mutual helpfulness was possible.—Continued.

SEVERAL THINGS.

DEAR SISTERS:

I have changed my place of abode since I last wrote to you all. I'm away out in the interior "where the pine trees sob in pity overhead." I spent a few days with the dear ones at home, "where a charm from the skies seems to hallow us there, which seek through the world is never met with elsewhere."

It was a trying ordeal for me to leave my dear mother who was confined to her room with Grip at that time; I'm glad to say she has recovered. Ah! the mighty force of a mother's life? "Like the sun which, nestling behind western hills, sometimes reaches forth his hand, blends and paints in delicate colors the rainbow that so gloriously spans the cloud that stretches across the eastern sky; so is mother's life. Though hid behind the hills of obscurity or even death she reaches forth her hand and blends the colors of virtue truth and righteousness, which she herself possessed, and then

with the brush of her own magnificent charm, she paints the bow of character, which encircles the life of her off-spring."

I have a nice music class near Mayton, a Baptist stronghold, the field of the Miley's Chapman, Bion, Johnson and a host of good people who love to go to church judging from the crowd that greeted Dr. Bailey at Mayton a short time since. He preached a most excellent sermon on Christian Development.

I have recently visited several churches in our association. I was at Rehoboth church in March, near the pastor, Bro. Ward, of Leake County, preach a stirring missionary sermon. The ladies decided then and there to organize a Woman's Missionary Society at the next meeting. You will hear from that society later. In April, on my way to take the train, I stopped over at Langford and met the officers of the Woman's Missionary Society of Oakdale church at the home of Sister Nannie Bethune. This is a new society had been organized only a few weeks. This is one of Brother Chapman's churches; he had been languishing on the bed of affliction, but the good Lord had shown, had not only germinated, but was bringing fruit to God's honor and glory. This is a flourishing society. I stepped off at Pelahatchie and learned that the society was doing well at that church; several new members had recently been received; they were fixing to paint the church.

Through the kindness of Bro. Jim Patrick of Ginwood. I spent a night most pleasantly at my beautiful country home and visited Antioch church last 4th Sunday. Bro. J. R. Johnson is doing an excellent work in this church; two young ladies were baptized at the morning service. I learned that it was impossible to keep up a society in this church, the ladies live so far from the church. Our society at Fannin Church is doing real well. We have so much to be thankful for.

"How many fold are thy works! Oh Lord, in wisdom, Thou hast made them all." I find good people wherever I go. I'm boarding with Mr. "Hi" Jones, one of the biggest Baptist (avoidupoise) in South Rankin. I hope to meet many of you at the State Convention.

CLARA BOYD,

Johns, Miss.

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Would you like to get all of that chronic rheumatism or offensive catarrh forever? Then take a bottle Botanic Blood Balm, which has cured thousands of hopeless cases that had resisted doctors and patent medicine treatment. Botanic Blood Balm (B.B.B.) cures through the blood by destroying the poison which causes the awful aches in the bone, joints, shoulder-blades and back, swollen glands, hawking, spitting, bad breath, impaired hearing, etc., thus making a perfect cure Botanic Blood Balm thoroughly tested for 30 years. Composed of pure Botanic Drugs. Perfectly safe to take by old and young. Druggists, St. Trial treatment free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice given until cured. Don't give up hope, but try B. B. B., which makes the blood pure and rich and builds up the "all run down," tired body. B. B. B. makes the blood red, giving the skin the rich glow of perfect health.

SECRETARIES UNION.

The Secretaries Union which was organized in Louisville, Ky., held its third annual meeting Sunday afternoon in the parlors of Y. M. C. A. Hall, New Orleans. Mrs. Burdham, President, called the meeting to order, leading in prayer followed by many present. The meeting was for the purpose of hearing reports from every State Secretary and considering the work done in their respective States and formulating plans for the future.

The Secretaries of Central Committees all gave accounts of their work. Mrs. Easterlin gave a more extended account of work in Georgia, and from all present the consensus of opinion was—Georgia was the Bonner State.

Mrs. Kuykendall told of the trials in Indian Territory—Mrs. Breker reported from Missouri, Mrs. Westbrook from Texas, Mrs. Massie, Arkansas and Mrs. Ammon, Louisiana and Mrs. Woods, Mississippi.

Miss Armstrong asked prayer for our Home, Board Secretary, who was ill and obliged to be taken home.

Mrs. Burnham a most consecrated worker, offered a beautiful prayer for the suffering one.

The meeting was a helpful and inspiring one, plans were discussed and formulated for the enlargement of work along all lines. Each one resolved to go forward and labor in the Master's work as never before.

THE DEVIL'S PARLOR.

Everyone should read the revised edition of the above booklet. It contains the cream of all that has been written about the modern dance. Price 25cts. per copy. Address Rev. W. K. Red, Hattiesburg, Miss.

Deaths.

J. C. Koonce.

On Friday, May the 10th, the severer of soul and body visited the person of Bro. J. C. Koonce and bore away that of him which was immortal to its abode beyond the grave. Bro. Koonce was a member of Pine Grove Church near Youngs, Miss., having lived a consistent member thereof for a number of years. His funeral was conducted by Rev. J. W. Trusty, assisted by the writer, before a large sympathetic audience, on Saturday evening, after which we laid him to his rest. May the blessings of God and his people comfort the bereaved at heart, is the prayer of the writer.

J. W. FIELD.

R. F. Gartin.

At his home near Meridian, Miss., Mr. R. F. Gartin departed this life March 29, 1901.

He was born in Oktibbeha county, Miss., Oct. 5, 1845. When quite young he united with Bethesda Baptist church near Crawford, Miss.

He lived a consistent Christian life until death summoned him to a higher life. Bro. Gartin was a good and useful member, having served as clerk of the church for a number of years. On October, 19, 1871, he was married to Miss Emma L. Williams, of Neshoba county, Miss. This union was blessed with five children, one of whom preceded him to the heavenly land. So he leaves a wife, four children and one brother, to mourn his death.

In recording the death of Bro. Gartin, I feel that I can add these words from God's blessed book, as being true of him: "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

G. C. JOHNSON.

C. W. Barrow.

Charley Wisemer, son of W. E. and Maggie Barrow, born September 26, 1886, died January 29, 1901.

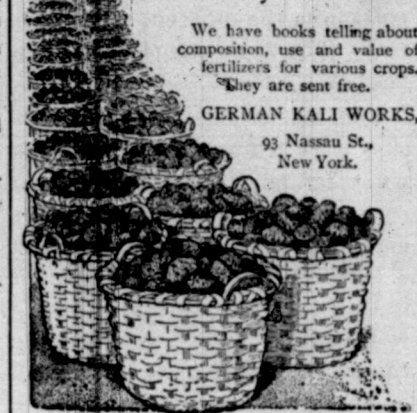
Mother dying, when Charlie was an infant, left him to be reared in the home of that veteran of the Cross, Rev. M. B. Maum. When 12 years of age he went to the home of Mr. and Mrs. (aunt Jey) J. B. Lee at Leland. In this home he was happy, social, bright and full of energy, and a word for every body—attentive to church and Sunday School, read his Bible, and while sick had his Bible read to him often, and said: "I am not afraid to die, for I know that May God bless the bleeding hearts!"

W. H. WILLIAMS, Leland, Miss.

Dr. W. M. Champion.

Dr. Wallace M. Champion was born in Madison county, Miss., Aug. 5, 1856 and died at Champion's Hill, Miss., April 13, 1901. His father died when he was 12 years old. His youth was spent on historic ground—Champion's Hill. He studied medicine under Dr. W. W. Farr, of Bolton, Miss., and was graduated from Tulane University in 1883. Twelve years of his life were spent in

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A Letter.

To the Pastors of the Baptist Churches and other Christian Friends:

This will certify that Mrs. S. A. Hollensbe is authorized to work as an evangelist for the Mississippi Woman's Christian Temperance Union, and where practicable, to organize W. C. T. U's in your communities.

Mrs. Hollensbe has proven herself a consecrated Christian worker, and we commend her to your fellowship and co-operation.

Very sincerely,
HARRIET B. KELLS, Pres't.
Fayette, Miss.

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REPORT OF 13TH ANNUAL MEETING OF WOMAN'S MISSIONARY UNION HELD IN NEW ORLEANS, May 10-13.

The meeting of Woman's Union was held in Y. M. C. A. Hall, New Orleans, May 10-13. There were present a large number of the representative women of the Southern Baptist Churches. They came from the Virginia, to the the extreme end of Florida Coast. Their missionaries came from the far off eastern lands and the frontier to tell of their work in the foreign and home land.

Loving hearts and willing hands had filled the rooms with fragrant offerings and the platform resembled a garden in which bloomed the flowers of the southern spring time. Visitors were greeted at the door by a number of lovely New Orleans girls who acted as ushers.

The meeting opened with devotional exercises conducted by Mrs. Ammon of New Orleans. Two scriptural lessons were read after singing of hymns, the regular work opened.

The meeting was called to order by President Mrs. Bush of New Orleans, who was chosen to deliver the address of welcome, and in the name of the Baptist women of New Orleans. Each one felt as sincere and hearty welcome. The response was made by Mrs. F. Harris of Ala. Then followed the address of our President Mrs. C. A. Stakely who is the life and heart of our work.

Courtesies having been exchanged the regular business was taken up. Mrs. Stakely called for

the Committee on enrollment and seating of delegates, it was read by Mrs. J. M. Wilbur, of Baltimore. Each State responding.

Then followed appointment of Committees by President. Our beloved secretary, Miss Annie Armstrong who is one of the leading lights of the W. M. U., then presented her report as Corresponding Secretary. It was the most important of all reports with that of the treasurer, as it showed the work of the year.

Lack of space and time forbids detail account of these reports but they will be printed in full in minutes and distributed to every society.

The report of Mrs. W. C. Lowndes, treasurer, was submitted showing an increase of \$5,000. Miss Willie Kelly and Mrs. Chambers, missionaries from China, were invited to come to the platform and a cordial welcome given them. Mrs. Northern of Georgia, was appointed to write the annual letter to missionaries in the name of Union.

Dr. Willingham, Secretary of Foreign Board, made a powerful plea for the continuance of the work undertaken by the women of the church. He made an earnest talk for the needed funds wherewith to carry on the work of the gospel in foreign fields. Mrs. Chambers of China told of the needs of the missions there.

Mrs. Burnham, of Missouri, closed the discussion. Miss Armstrong pleaded for better homes for our missionaries. Mrs. Burnham led in prayer for this special object. Miss Armstrong said the W. M. U. wished to raise \$25,000 to build homes for lady missionaries.

Mrs. Gray of Birmingham, asked the privilege of pledging for W. M. S., of Birmingham the first \$50.00—the collections poured in and something over \$1000 was raised. Mrs. Stakely announced that the different state delegations wished to confer and the collection would re-open Sunday.

Mrs. Ammon then introduced a resolution asking for constitutional amendment whereby the number of delegates from each state would be increased from four to eight. Great many spoke in favor of it and the change was unanimously adopted.

Recommendations of Foreign Board were read and adopted. Then followed talks and discussions on hindrance to work, led by Mrs. Barker of Virginia, participated in by others.

Mrs. Stakely invited all to attend a reception at the home of Mr. R. G. Bush, also to attend the parlor meeting of missionaries at

St. Charles Hotel.

The meeting adjourned after appointing hours for committee meetings.

SATURDAY, 9 A. M.

The 2nd day's session was a most interesting one. The reports from the different states were read. The work accomplished was most gratifying.

The discussion on Home mission work led to a collection that will facilitate the sending out trained educational workers in the mountain district. It was a most reassuring sign of the interest felt in this work that over fifty young women are ready to take up this work this summer in far off mountain districts. Adoption of the Sunday school board recommendation, discussed by Miss Broadus and Mrs. Eagle followed.

The devotional exercises were led by Mrs. J. K. Pace. Miss Wright read minutes of previous day. Mrs. Stakely called for report on Digest of State Reports, it was read by Mrs. Woods of Mississippi. The report was one of the best ever made. Boxes were unusually good. Contributions more regular and systematic. A larger number of societies and encouragement along all lines. There was held conference on Band work led by Mrs. T. A. Hamilton of Alabama. Mrs. Eagle, Miss Broadus, Mrs. Weed, Mrs. Spawn, all gave helpful suggestions.

The recommendations of Home Board were read and Dr. Tichenor made interesting plea for this work. Dr. White then spoke of the work and its needs in the mountain districts. Miss Armstrong also made an earnest plea for those living in mountain districts. There are now ten schools, six in South Carolina and North Carolina, two in Georgia, two in Kentucky. The Board had five men at work and their salaries only \$250 a year.

Mrs. Stakely requested Union to sing "More Love to Thee O, Christ," and basket was passed around for general collection. Recommendations of Home missions were then read, discussed and adopted. Miss Broadus then presented report on obituaries paying beautiful tribute to the memory of Mrs. Crocker of Japan, Mrs. T. B. Ray of Tenn, Mrs. Carr, of Missouri, who was to have been a delegate to convention, passed to her home a few days before. Mrs. Eagle then presented report on literature.

Mrs. Hamilton announced the arrival of Miss Hartwell of China. Recommendations of Sunday-school board were spoken to by Dr. Van Ness, editor of Kind Words.

This brought the morning session to a close and Mrs. Breaker of Mo., led closing devotional exercises.

SUNDAY AFTERNOON.

The Sunday afternoon meeting was largely attended. Foreign and Home missions occupied the platform. Miss Willie Kelly, Mrs. Chambers and Miss Anna Hartwell, missionaries from China, were with us having been absent more than seven years. Mrs. Ruykendaal from the frontier gave us glimpses of the life of our frontier workers which were quite as interesting as those of foreign fields.

The work in Cuba was spoken of by Dr. Daniels. The result of these talks will be the broadening and strengthening of our work everywhere.

A collection was then taken up for the home for unmarried missionaries in China.

Miss Armstrong announced amount collected and urged the ladies to take the message to the missionary societies at home.

Mrs. Stakely then requested all the missionaries to come forward and Mrs. Burnham led in a sweet and touching prayer for all.

A reception was tendered the Home missionaries in the parlors of the St. Charles Hotel, Saturday night by the Woman's Missionary Union.

Mrs. Chas. Stakely, Miss Armstrong and Miss Wright were the special hostesses. Dr. Tichenor, secretary emeritus delivered the address of welcome.

The gathering after several speeches from missionaries resolved itself into a social one, friends clasping hands and greeting old friends and talking of the hopeful outlook of the future.

THURSDAY 9 A. M.

The last business session of the Union was held in Y. M. C. A.

There was a large and interested attendance. Mrs. Charles Stakely who has conducted the meeting with such earnestness, grace and fairness called the meeting to order and requested Mrs. Hunt of Missouri to lead devotional exercises.

Miss Wright of Georgia read minutes of previous day and called roll of delegates. The report on appointment was read.

Mississippi women promising \$1,000 to Home Board, \$1,000.00 to Foreign. The recommendations of Executive Committee were then read—greater prayerfulness work and renewed effort. Upon motion they were adopted as a whole.

A work "Helps in our Missionary Discussion" was led by Mrs. Wiggs of Georgia. A large number participated. Various means were discussed and proved helpful to many.

Recommendations of the Home board which had been made the special order of the day were then read with explanation by the Secretary. The new plan of church building and Loan Fund was thoroughly put before the meeting and will be distributed to societies as soon as printed.

The report of nominating committee was called for and presented through Mrs. Gray of Alabama.

The election of officers being in order, Mrs. Stakely called Mrs. Guathemy to the chair. The faithful officers who had led the Union to this splendid development were honored by re-election.

Mrs. Stakely and Miss Armstrong thanked the ladies in a few and well chosen words and asked the prayers of the Union.

The report of committee on resolutions was presented by Mrs. Gray and was unanimously adopted.

Mrs. Smyley then led in prayer, there being no further business the Union adjourned.

The closing exercises were very impressive and all were deeply touched carrying with them memories of days never to be forgotten, and resolving to accomplish greater things in his name than ever before.

A. K. W.

Temperance.

Other Trips.

Latter part of last December I wrote an article entitled "A Trip to two Governors" which in some way caught the children and some grown up children. I made a trip to see Gov. Longino in April in the interest of Judge Wood's reappointment but it did not bear fruit. If I cannot get what I would I accept the situation and shall be loyal to Judge Neville.

I made another trip to Jackson May 27 to attend the State W. C. T. U. Convention. I was entertained by Mr. Frank Aldridge and his "better half" who is the daughter of my lamented friend and brother Gen. J. Z. George, and she knows how to entertain. She called me the man delegate to the Woman's Convention. I was not a delegate however, they would not let me vote.

The personal of the convention has changed very much. I missed such faces as Sisters Snell, Erwin, Clarke, Curlee, Hobbs, etc. etc. Bro.

W. T. Lowry captured the convention with his sermon Sunday and the synopsis of it will appear in the Temperance Department soon. I want to tell you about the "Little Governor," Marion Longino, he is an employee of the Western Union Telegraph Co as messenger boy. He is just six years old.

The President of the convention was the guest of the Gov. and wife and she had to leave for the night session in advance of the others and he proposed to escort her to the church and did so.

He was made a member of the Convention.

Quite a number of distinguished men were introduced to the convention including the Governor of Mississippi.

At home only twenty-four hours and I left for the Southern Baptist Convention at the Crescent City. It was a big convention.

It met in the First Presbyterian Church Dr. Palmer a man admired by every one has been pastor for half a century, welcomed the convention to the commodious building and City.

Gov. Heard of Louisiana in a timely speech welcomed this band of Christian workers for the City New Orleans and the State of Louisiana. He thanked God that the denomination had, in the United States, 25 churches and 1,000 members 200 years ago has grown into 44,000 churches with a membership of 4,254,000. Instructing 1,750,000 Sunday School scholars in 25,000 Sunday Schools.

Our church houses representing a value of \$90,000,000, while \$14,000,000 are contributed annually for the maintenance of these and other objects fastened by the denomination in the United States.

Gov. Longino responded making a fine impression on the convention, he opened his speech by saying "I recently heard a man say that he believed the Baptists and the English sparrows were going to take the Southern Country, and, judging from the mighty host of delegates sitting now in front of me, it looks as if that prediction is going to find verification.

And judging from the number of governors and ex-governors in evidence here this morning it looks as if they were going to take the Convention.

But I believe in thinning them to a shroud and since they would not suffer Gov. Heard's name to be with drawn I would advise when the vote is taken to defeat the Gov. of Mississippi.

But the four vice Presidents were Gov. Longino, Gov. Heard,

Ex-Gov. Eagle and Hon. Joshua Levering prohibition candidate for President of the United States Ex-Gov. Northern reelected President.

The ladies held a convention there also but I did not attend. The B. Y. P. U. held a convention on Thursday before the convention.

New Orleans has saloons on all principal streets one next door to a church.

The city licences men to keep these saloons, and the owners make them attractive, bait them with fine lunch and do all they can to make men drunk and as soon as the men gets drunk they arrest him and phone for a patrol wagon to come and they lock him up and fine him for getting drunk.

That is not consistent is it? New Orleans is a wicked city, but we should clean up around our doors.

Vicksburg's saloons keep wide open on Sunday and they gamble and do many other evil things there. And Aberdeen and Canton have drunkard factories in them. So does Scranton and Biloxi. Scranton has not lynched any one now for some two months. The citizens of Monroe County are getting ashamed of having saloons in Aberdeen and I look for the good people to put them down.

Will not the ladies take up this noble example set by Mr. and Mrs. Howard and leave off the wine?

Were it not for the weak kneed professors of Christianity (notice I don't say possessors) the saloons could not secure a license in Canton, the last petition has on it 41 Catholics, 34 Jews, 20 Episcopalians, 18 Presbyterians 5 Methodists and 34 non-professors. I have been told one of the Presbyterians is an Elder and Superintendent of the Sunday school. The man could not have the saloon if they withheld their signatures now, whose saloon is it?

W. H. PATTON.

Shubuta, Miss.

Mr. Preacher I object: while at the W. C. T. U. Convention one of the speakers used this: If you will get a man to be a total abstainer he will become a prohibitionist, that when he is in favor of having it sold he wants some of it himself. He said that at an old fashioned wedding the couple was on the floor and the preacher said if any one can give a reason why this man and woman should become one in holy wedlock, now speak or forever hold his peace. When a man in the audience said, "Mr. Preacher I have an objection" the preacher, "what is it?" and the man answered, "because I want her for a wife myself" so when you hear a man contending for the sale of liquor he wants it to drink himself.

The rumrunner is an unmitigated nuisance. He is a menace to all; everything that is pure and good. In proportion as he gains a foothold in any community, the peace and prosperity of that community suffers.

A Most Excellent Example.

Hon. Harry Howard of Bol xi gave a banquet to Hon. Jas. H. Neville in honor of his appointment as Circuit Judge of the 1st Judicial District and while he is able to have all kinds of intoxicants and I do not know that he is a total abstainer, yet at this banquet he never had anything that would intoxicate.

When President Hayes gave banquets in the White House Mrs. Hayes, the first lady in the United States, had no wine.

The leaders of society can do more towards total abstinence than all the lectures of the land.

I have known members of the Baptist Church to give banquets and invite guests that have the habit formed on them and put the temptation in their way, when they should have refrained from it as Christians.

Will not the ladies take up this noble example set by Mr. and Mrs. Howard and leave off the wine?

Comparing regulations of liquor selling in Toronto with those in most cities of the United States' T. P. Phelan says: "We limit the number of licenses to saloons to 150; where Buffalo, a somewhat larger city, has 2,000. Our saloons are compelled to close at 11 o'clock at night and Saturdays at 7 o'clock, so that workmen may not have opportunity to squander all their week's wages.

Why not do like Maine keep them closed all the time.

The time is ripe for Mississippi to have State Prohibition and the next short session of the Legislature should give it to the State.

"Soft Drinks" Boys and Girls.

The drink habit: you don't have it; you are too young. My word to you is, do not take a single step in that direction. Don't drink liquor in any form, nor any of those things that tend to excite and create a taste for drink. Ginger ale is not a long step from real ale. Make or take a pledge; set your seal to a definite purpose that you will abstain from strong drink, and from those drinks that encourage a taste for something stronger. It is the first step that costs. Don't take it.

Baptist Young People.

Lost—yesterday, somewhere between sunrise and sunset—two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.

HORACE MANN.

To those who want to take a summer outing, no better time possibly could be found in which to start than about July 25-28, via Chicago, and take in the great meeting of the B. Y. P. U. A. Thousands of people will be there. All the railroads have off red the usual one fair for round trip. Side trips are already being planned to the Pan American Exposition at Buffalo. It will not be possible for the transportation leader to go himself, but he will take great pleasure in helping a "party" to get together, who may be going. Mississippi will send up a good large delegation no doubt.

Kingship is the subject for discussion this year, which will be interesting and helpful indeed. The convention sermon will be preached by Ex-Secretary Chivers, and those who have heard him, know already what a treat is in store for all the who go.

DIGGING TO FIND THE SKY.

That seems like a foolish suggestion. Who ever could think of climbing to the sky by getting down and digging in the earth. Yet it is true that the reason so many people never reach the sky is because they are unwilling to get down and dig. The way to the throne of Egypt for Joseph was by the descending stairway to the dungeon. It would seem as though there was an easy path to power, had he simply yielded in the hour of temptation; it might have been a short road to acceptance among the king's favorites. But no man ever climbs that way—that is, he never reaches a permanent place in the upper pathway. Humility is the avenue to glory. Childhood is the way to power in the kingdom of God. Should a man climb up any other way, he not only is a thief and a robber, but he really does not get in. The June sky is bright and blue, for many a young graduate, it is pleasant to have your name written in the sky—that is, if you stand where you have your name inscribed! But unless you have gone up through going down, through digging, your name will only be a mockery. It will be very lonely up there! There is nothing all of us need so

much as this great teaching of the Master: If we would be great in the kingdom, let it be the greatness of service—by digging. Unearned honors can scarcely rest comfortably on anyone's head. The best jewels of the earth are deeply hidden; pearls are at the bottom of the sea; digging and diving bring up the hidden treasure. He who digs faithfully, strange paradox as it may seem, is one who climbs surely; he shall shine as a star in God's sky. — *Baptist Union.*

Wine for the Lord's Table.

During the "Local Option" contest in Clarke and Wayne counties our friends, the enemy, told the negroes and others that they would be unable to get wine for the Lord's table.

I told them we were not forced to legalize the liquor traffic to get fermented wine for communion.

In the first place there is no mention of wine in connection with the Lord's supper and I would always keep on hand unfermented wine for their convenience.

A saloon-man who shuts out cigarette smokers is one of the curiosities of Chicago. He is trying to conduct a model saloon and in doing so prohibits profanity and objectionable words, limits the number of drinks to patrons and closes his place each evening at nine o'clock. If he should quit the sale of intoxicating liquor he could make still further improvement in business morals.

New Hampshire.

Mayor Sargent, of Concord, who was elected with the aid of the liquor dealers, as they supposed he was their friend, has given them a surprise by announcing his determination to enforce the prohibitory law. Nor was this a bluff, as they supposed, as he sent an officer to every one suspected of selling liquor, telling them to appear at the police court the following morning. On their appearing they were told to go straight back to their places and close their doors and keep them closed. As a result, they closed up and shipped what liquors they had out of the State.

Next the hotel keepers were called in and told to close up their bars and keep them closed, and they were closed. They, with the saloon keepers, soon found that Mayor Sargent was not to be trifled with.

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Wisconsin and Minnesota.

The brewers in these states have entered into an agreement not to furnish fixtures for saloons, nor to repair or replace any fixtures belonging to the breweries in saloons now existing. The practice thus tabooed has been in vogue largely in these states as elsewhere, and the brewers say has become a nuisance. It has increased the number of saloons without a corresponding increase in the general patronage, while the increased competition has lessened the ability of the retailer to meet his debt to the wholesaler. It has led also to the entry into the saloon business of many irresponsible persons, the brewers declare, and has resulted in a lowering of the standard of the retail trade—if that be possible.

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